THE WESTERN LUMINARY.

PUBLISHED WEEKLY.—THOMAS T. SKILLMAN, EDITOR, PRINTER AND PROPRIETOR.

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TERMS OF THE
WESTERN LUMINARY.

The Western Luminary is published every Wednesday, at two dollars per annum, in specie, if paid within the first six months—two dollars and fifty cents, if paid within the last six months- or three dollars, if not paid within the year. Persons procuring subscribers, and becoming responsible for them, will be allowed ten per cent on all monies collected, together with one copy gratis to those who procure ten subscribers.

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*** All Letters and communications must be post paid.

READING AND THINKING.

'We live,' it is continually said, 'in a new era, the Era of Charity.' 'The church,' we are told, 'has been too long engaged in dry doctrinal speculations. Her sons are now forsaking the gloomy hall of the metaphysician, hung round as it is with the cobwebs of ages, for the fresh air and the warm sunshine of practical benevolence. Our *fathers* have sufficiently investigated the principles of theological science; and we have nothing to do but to apply them. Action, Action, is now the watchword of the church:'—and unfortunately, so universally and exclusively its watchword, that Reading and Thinking are to a sad extent almost forgotten. The human mind, *always too unwilling to think*, has now found an *evangelical excuse* for giving it up altogether. What multitudes are there, who read nothing but *Devotional Treatises*, except what is periodically brought them by the *vehicles of religious intelligence*; and how often therefore are the stated and accidental interviews of Christians one dull and wearisome monotony. God gave us reason, imagination, taste and memory, that we might employ them on the noblest objects; and what theme so elevated, so fit to prompt their highest efforts, as that Manifestation of Himself, which is the light, which inspires the joy, and which calls forth the praises of heaven. Religion, it is true, has its seat in the heart; but it makes its way to the heart, not through the animal feelings, but through the understanding. The means of sanctification is Truth; and the mind which does not make progress in *truth*, will not make progress in *holiness*. It will be said that the exigencies of the Church require *active labour*, and that its friends therefore can find no time for study. I admit the fact, but deny the inference. Christianity, as it came from God, is *Truth;* and, as found in Man, is *Obedience* to *Truth*. The real welfare of Christianity, therefore, never can require that those who profess it should be ignorant of its principles; and, if the existing system of measures involves the necessity of such ignorance, it is so far radically defective. "Knowledge" in religion, as in every thing else, "is power;" and the efforts of knowledge in doing good, while they are incomparably *less toilsome* than the efforts of Ignorance, are at the same time incomparably *more productive*.

The consequence of such a state of things is, that the religion of the present day consists too little in the knowledge of Divine Truth, and too much in the excitement of the animal feelings, and the corresponding movements of the lips and the hands. That kind of preaching which *requires thought* in the hearer, and is calculated to inform his mind, is in many places, from a mere unwillingness to think, ceasing to be popular; and it is therefore giving place to another kind which either *merely excites his feelings, or informs him how he feels*, or occasionally *impels him to benevolent action*. The consequence will be a failure on the part of ministers to instruct their people, and a wide spread ignorance in the people of the great principles of Christianity. If our fathers established these principles sufficiently, their knowledge was not, like their estates, *hereditary*, nor shall we acquire it, but as they did, *by study and research*. The Christians of the present day know indeed, better than their fathers knew, *how to give and how to labour;* but in the duty of *being able to give every man a reason for the hope that is in them*, the church of America has most obviously gone backward. This ignorance appears in some instances to be rendering our revivals of religion scenes of animal excitement, instead of what they ought to be, *the triumph of truth, over the conscience and the heart*. Let this evil not be checked; and the time perhaps is not distant, when great numbers who profess to be the disciples of Christ, not being "rooted and grounded in the truth," will be "blown about by every wind of doctrine." Having taken their opinions *on trust* from a favorite teacher, when he is removed, they will become a prey to those, who "with cunning craftiness lie in wait to deceive." The great danger of our churches arises from their ignorance of theology, and their consequent willingness to mistake excitement for piety. These very evils pervaded New England during the memorable Revival of Religion in 1740; and when they had prevailed for a season, subsided into the torpor of sixty years. Let me suggest for your encouragement, Brethren, that you can *discover* the truth of God; and that *that truth, perceived, loved and obeyed, will make you holy*. Let it therefore never be said of you, as, by an Apostle, it was said of the Hebrew Christians, "For when, for the time, ye ought to be *teachers*, ye have need that one teach you again which be the first principles of the oracles of God."—*S E Dwight's Instal. Serm.*

GOOD EFFECTS OF YOUTHFUL PIETY.

The following interesting fact was related at the anniversary of the Manchester Methodist Tract Society, as having recently occurred in that place. A poor man had been unhappily led to disbelieve the Bible, and to "deny the Lord that bought him." When he had occasion to pass by the Methodist chapel, he not unfrequently stopped, and expressed the most inveterate malignity against one of the ministers who officiated there.—He had a pious daughter, whose mind was deeply affected by the awful condition of her apostate but beloved parent. Filial love, under the direction of Christian piety, is ingenious in its expedients; and this young female procured a tract adapted to her father's case. She placed it in a situation where it was likely to attract his notice, and then watched the result with trembling anxiety. He took it up and began to examine it. She instantly retired into her closet; and falling down upon her knees, besought the Lord to render the perusal of it a means of his conversion. Her prayer was heard. Her father read, his attention became fixed—he sighed, he wept, he prayed, he made application for mercy to the Saviour whom he had insulted and blasphemed; he joined himself to the Methodist Society, and became exemplary in his life and conversation.

GAMING.

We do not remember ever to have seen the malignant consequences of this vice presented in stronger colours, than in an account of the facts of a great body of gamesters at Hamburgh, which was originally published in a German Gazette, by an intelligent spectator, as the result of his attentive examination during a period of two years.—*Philanthropist.*

Of six hundred individuals, who were in the habit of frequenting gaming houses, he states, that nearly one half not only lost considerable sums, but were finally stripped of all means of subsistence, and ended their days by self murder. Of the rest, not less than a hundred finished their career, by becoming swindlers or robbers on the high way. The remnant of this unfortunate group perished; some by apoplexy, but the greater part, by chagrin and despair. He mentions that during the whole space of two years, to which his journal is confined; he did not see one of these six hundred gamesters with a new dress.

It is estimated that the sums hazarded at the gaming tables of Paris, amount to the enormous total of three hundred and fifty or sixty million francs, or about sixty-five million dollars a year.

The transition from a partial exhibition of truth, to the adoption of positive error, is a most natural one; and he who commences with consigning certain important doctrines to oblivion, will generally end in perverting or denying them.

They who talk degradingly of women, have not sufficient taste to relish their excellencies, or purity enough to deserve their acquaintance.

THE PRIMITIVE WESLEYANS. OR CHURCH METHODISTS.

At the memorable division among the Methodists in Ireland, which took place in 1816, in consequence of permission being granted to the preachers to administer the Sacraments on certain circuits, about six thousand resolved to continue their original connexion, as a body, with the Established Church. Their number since that period has increased to more than twelve thousand. They employ at present fifty eight travelling preachers. They have eight home missions, and a missionary has been appointed for St. John's, New Brunswick. An effort is now making, in Yorkshire, to establish a similar system in England, and within the last year several societies of 'Church Methodists' have been formed on the Beverly and Hull circuits, in which two preachers from Ireland, and Mr. Mark Robinson of Beverly, the author of an interesting pamphlet entitled Observations on Methodism, have been mainly instrumental. The fundamental rules of this Society are similar to those of the Irish Primitive Wesleyan Methodists, namely, that they will hold no religious meetings during the canonical hours of the Church of England, nor suffer their preachers to administer the sacraments of Baptism and the Lord's Supper; and to preserve their connexion from any future innovation similar to those which, since the death of the Rev. Mr. Wesley, have withdrawn the great body of the English Methodists from the communion of the Established Church. a representative from each circuit is to have a seat in the conference, and the trust deeds of the chapels are so drawn up, that upon any infringement of their fundamental principles they become forfeited to the crown. A respectable deputation from the Church Methodists in Yorkshire attended on the late conference in Dublin, when a friendly union between the two bodies was ratified, and preachers from Ireland were appointed to labour in the sister country. *N. Y. Obs.*

THE LAST ARREST OF AN ACTRESS.

An English paper gives an affecting account of the sudden death of Mrs. Windsor, an actress on the Bath Theatre, the circumstances of which are spoken of as one of those awful dispensations of Providence, which must compel the most unthinking to reflect on the frail tenure of human existence. During the last act of the *farce*, when her appearance had been greeted but a few moments by an admiring audience, having uttered but a few words of her part, she suddenly exclaimed, "*I am dying.*" Speedily sinking into a chair, she was carried from the gay, the trifling throng of vain amusement and folly, never more to return. A blood vessel had ruptured, and the effusion of blood upon the brain had been so copious, that even partial relief was impossible. She survived two nights and one day, and expired. *Ib.*

NOTHING GAINED BY VIOLATING THE SABBATH.

The Rev. Dr. Benedict, late minister of Plainfield, gave a writer in the Connecticut Observer the following account, a few years before his death.

Soon after he left college, he had occasion to travel southward as far as the State of N. Carolina. Being unacquainted with the way, he was desirous to find some one to accompany him. A man, who had frequently travelled that road in the business of a pedlar, was about to commence the journey, and informed him, that it would give him pleasure to be his companion and guide. They accordingly set out together. At the close of the week, Mr. Benedict remarked to his companion, that the journey thus far had been pleasant to him; but, added he, "I know not how I shall do next week, provided you intend to continue your journey on the Sabbath. I cannot proceed till Monday; and if you leave me, I shall probably lose my way." The man replied, "I have not travelled upon the Sabbath for several years, though my business leads me to take long journeys. I formerly did; but I always lost more than I gained by the practice: Some hindrance or accident would occur the following week, which convinced me, that it is for my interest to rest upon the Sabbath."

MISSION COLLEGE AT CEYLON.

The American Missionaries at Ceylon have established a Central School, designed as the germ of a College, at Batticotta, in the district of Jaffna. Into this school, the most promising and forward lads under instruction, to the number of more than 40, were received two years ago, under the care and instruction of a Principal, the Rev. Mr. Poor, assisted by a learned native tutor, and two teachers. With the exception of a few individuals, who have left the seminary, these lads, divided into two classes are pursuing the studies prescribed for the first and second years of the college course. A brief notice of the last annual examination will serve to show the present state of the seminary.

1. Both classes were examined in English Grammar, and rendering English into Tamul. 2. The second class in Arithmetic—the Simple and Compound rules, Reduction, and the Rule of Three. 3 The first class in Vulgar and Decimal Fractions, Arithmetical and Geometrical Progression, Practice, and Interest 4 The first class in Geography. 5. Both classes in Ostervald's Abridgment of the Bible, together with a short system of Chronology. 6. The writing books, manuscripts in Arithmetic, books of phrases in Tamul and English, and outlines of maps, were produced for inspection.

For want of time, the students were not examined in Tamul, in which they had attended to the study of Nannool—the grammar of the high language; and to Negundoo—the native dictionary, in connexion with reading Tamul poetry. On a former examination, the students declaimed in English, and exhibited dialogues in the same language.

The better to prepare the lads, who had been instructed at the different stations, to enter the Central School or College, an Academy or Free Boarding School, on the British system, was opened at Tillipally, more than six months since, under the superintendence of the Rev Mr. Woodward, assisted by two native teachers. In this preparatory school, there are now more than 100 lads on the Charity Foundation, with several others who are not supported. Of these lads 23 are prepared to enter the Central School. Suites of plain low rooms, sufficiently large for the boys to eat, sleep, and study in; with a neat College edifice, for hall, lecture rooms, library, &c. and a small chapel, are needed. Through the generosity of several gentlemen in Ceylon and Madras, the missionaries have been able to commence, and have now nearly finished, two sets of rooms for the students containing three rooms each; and one large and handsome room for a hall, and other purposes, until a college edifice may be built. These are all situated upon the church, or government lands at Batticotta.

Miss. Herald.

DECLINE OF PAGANISM.

Vizagapatam—(A seaport town 500 miles S. W. of Calcutta.) The car of Juggernaut at Vizagapatam, which seems to have fallen greatly in public estimation, did not make its appearance last year: its three images were offered to the missionaries for ten pagodas. The Brahmins, indeed appear to support Hindooism merely to support themselves; since, in other respects, they are as indifferent to its interests as they are ignorant of it as a system: they evidently feel their inferiority in argument with the missionaries, and stand confounded at the poverty of their own dogmas when contrasted with Christianity: nevertheless, so blended are their interests with the existence of Hindooism, that they continue externally to oppose the truth, the force of which they are compelled to feel.

Dinagepore.—(A town of 40 000 inhabitants, 240 miles N. of Calcutta.) On Lord's day the 31st July, seven persons, (two men and five women.) were baptized at Dinagepore on their profession of their faith in Christ: and a whole Hindoo family, consisting of four adults and four children, have lately thrown off their caste, and come over to the Christian society there. Five persons are now on probation, and will probably soon give up themselves to Christ by baptism.—*Calcutta Miss. Herald.*

South Sea Islands.—The Rev. Daniel Tyerman, in a letter to the Corresponding Secretary of the American Board of Foreign Missions, dated Canton, China, November 19, 1825, says,—"We know of twenty-one islands in those seas, in which the Gospel has been embraced—in which not an idolater remains. And while I would not hold them up as having arrived at perfection, I fear no contradiction when I affirm, that the inhabitants of these islands are the most universally and consistently Christian of any people upon the face of the earth, so far as profession goes; and vast multitudes of them, I cannot doubt, are Christians indeed. I feel confident, that the Sandwich Islands will be in a similar condition, in a few years."

ECCLESIASTICAL ESTABLISHMENTS IN FRANCE.

The following statement of the salaries of the Protestant and Roman Catholic Clergy may be depended upon, as it is extracted from the Budget of the last year, presented by the Minister of the Interior to the Chambers.

PROTESTANT ESTABLISHMENT.

Calvinists.—The Calvinists have three Pastors who receive 3,000 francs yearly; 28, who receive 2,000; 69, who receive 1,500; and 195, who receive 1,000. In all 295 Calvinist Ministers paid by Government.

Lutherans.—The Lutherans have 2 Pastors receiving 3,000 francs yearly: 25 receiving 2,000; 21 receiving 1,500; 172 receiving 1,000. In all 220 Lutheran Pastors paid by Government. The sum total granted to these 515 Clergymen, is 623,000 francs. 24,000 francs are granted for their Colleges, and 50,000 for

the building or repairing of their Churches. Total 697 000 francs

ROMAN CATHOLIC ESTABLISHMENT.—The Roman Catholic Church consists of four Cardinals, one of whom (the Archbishop of Paris,) receives 100 000 francs yearly, the other three, 30.000; thirteen Archbishops [not including the Archbishop of Paris before mentioned] receiving 25.000 francs; sixty-six Bishops receiving 15 000 francs; 174 Vicars General, receiving from 4.000 to 2.000 francs; 660 Canons or Prebendaries, receiving from 2,400 to 1,500 francs; 2917 Cures or Rectors, receiving from 1600 to 1100 francs; 22 316 Deservans or Curates, receiving from 900 to 750 francs 940.000 francs are granted to their seminaries for the education of young priests, and 200.000 for the building and repairing of their churches. This including sundry other grants to superannuated or infirm priests, &c. amounts to 25.650.000 francs.

There are however more Protestent clergy in France than appear by the above list, who are not included in it as they receive no salary from government. Where the Protestant population does not amount to a thousand, no aid is granted, and of course there are very many places where this is the case, and then the pastor is supported entirely by the contributions of his parishioners.

ROUEN.—Thirty of the most respectable inhabitants of Rouen, in consequence of the intolerant pastoral letter of their Archbishop, have left the Roman Catholic Church and become Protestants. The Archbishop, among other equally intolerant regulations, directs that all parents delaying the baptism of their children beyond eight days, shall *ipso facto*, be excommunicated. The Protestant Clergyman, to whom these persons declared their desire of becoming members of his flock, thinking that they were too much wrought upon by the feelings of the moment, requested them, very prudently, to re-consider the matter, and to examine the grounds of the Protestant faith, putting into their hands some books for this purpose. Struck by his open and fair conduct, they complied with his advice, and in about a week returned to him, fully confirmed in their determination, and on the following Sabbath they were received into the Church

JESUITS.—A late English publication states that the number of Jesuits in the United Kingdom is more than forty thousand. They have two large establishments for education, containing upwards of four hundred pupils at fifty guineas each, who are supposed to be maintained at an expense of about twenty guineas each. The residue goes to increase the funds of the order, already very considerable.

LYONS.—A great part of the inhabitants of the village of Marcy in the department of the Rhone, have renounced the Roman Catholic Religion, and embraced Protestantism. In addition to this, a considerable number of the most respectable class in the city of Lyons have gone over to the Reformed faith.

LAW OF HENRY V. AGAINST READING THE SCRIPTURES.—In the reign of Henry V. against the perusal of the Scriptures, it is enacted, "That whosoever they were that should read the Scriptures in the mother tongue, they should forfeit land, cattle, lif, and godes from their heyres for ever, and so be condemned for heretykes to God, enemies to the crowne, and most arrant traytoures to the whole land."—What a revolution in public opinion has now taken place, when the translations in all tongues are so industriously multiplied.

BURMAN MISSION.—Rev. George H. Hough, American Missionary has returned to Rangoon. Many of the native Burmans have also returned; the adjacent parts of the country are in a quiet state, and Mr. Hough saw nothing to obstruct missionary work, or to render his situation as a Missionary uncomfortable. As the natives are now permitted to embrace any religion they choose, Mr. Hough brought round with him 500 copies of Mathew's Gospel, of the Acts, of Hebrews, of John's Epistles, and several hundred tracts.

AMERICAN COLONIZATION SOCIETY.

We rejoice in the belief that the benevolent spirit of the age will soon become so various in its character and application, as to leave no one important object connected with human improvement and happiness, without its powerful aid.

Plans for the redemption and illumination of the degraded and long-injured Africans, are now extensively adopted, both in this country and in Europe, and the judiciousness of their character, the talent with which they are conducted, the resolution and perseverance enlisted for their success, and above all, the sanction given to them by truth, justice, and Christianity, prove them to be of God. Though they may be retarded, they can experience no defeat.

We regard the American Colonization Society are destined to accomplish purposes of immense utility to this country, Africa, and the world The *possibility* of a failure to effect all which is desirable, cannot stand as a valid objection against this Institution. In no case can human wisdom predict with absolute certainty the effect of measures the best concerted; and operations depending for success upon the human will, or upon a higher power whose *particular* purposes are unknown, must be liable to disappointment. Our decisions on most subjects are, and must be founded upon probabilities. Let then the public form their opinions of the Colonization Society, according to the ordinary rules of human judgment, and we doubt not it will soon be ranked with the most popular and best endowed institutions of our land. Can any one, who has watched the progress of this Society, and been informed of its success, question whether it is practicable to establish a colony on the African coast? The work is already done. Five hundred emigrants, industrious, enterprising, prosperous, governed principally by officers of their own election, well defended against the native tribes, exerting an influence over them unprecedented in the history of any similar establishment, now cultivate the fields of Liberia, and are making daily acquisitions of intelligence, property, and strength. The destruction of the slave trade on one hundred and twenty miles of coast, illustrates the good policy of the settlement, the energy of its governor, and the military skill which has been exhibited whenever there has been occasion for an appeal to arms. Is it possible to reflect upon the history of colonization in our own country, and remain indifferent to this African settlement, and unconvinced that it promises the most beneficial results? Is it nothing to construct out of the broken and despised materials of a ruined race, social and political institutions, based upon truth and right? nothing to promulgate throughout Africa our heavenly religion? nothing to suppress a traffic, the horrors of which said Mr. Pitt, "surpass all the boundaries of the human imagination."

The Colonization Society does not maintain that it is able to remove from our territory the growing and threatening evil of slavery. It proposes to interfere in no way with the rights of individuals or the laws of the states. But the friends of this institution have regarded such an object as most worthy of the consideration of the State Legislatures, and have cherished and expressed the hope that Congress would afford its patronage and aid to the African Colony, and thus exhibit before those most deeply interested, a mode by which so difficult, yet necessary an end, might be beneficially and gloriously accomplished.

The importance of sending off one or two expeditions, early this fall, has induced the Managers to make every possible effort to augment their funds, and we learn that a public meeting will be called next week, when the citizens of New-York will have an opportunity to give their countenance and aid to the objects of the Society. *N. Y. Obs.*

MINISTERS OUT OF THEIR PLACE.

"The jubilee of American Independence was celebrated by the faculty and students of J——n college." After public exercises the company "partook of a sumptuous repast, and a number of appropriate and excellent toasts were drank." Now we think that ministers of the gospel should not drink toasts, on any occasion; toasts being a kind of *prayer* over a bottle of *wine*, and attended usually with *revelry*, if not *inebriation* But on this occasion ministers went farther than usual, in their approbation of pernicious practices. The company, appointed Rev. W —— S——, president, and Rev R —— C——, vice president;" and these servants of Christ actually became masters of ceremonies.—But in another place, a circumstance occured, which strikes us as particularly novel, and dishonourable to the *ministerial character*. A voluntary toast in the following words, was given, "by Col. J. Bozeman—The Rev. R—— F——. His address to the throne of grace this day, has been marked with patriotism and a love of country; he meddles not in party politics, but his earnest zeal in the cause of religion is indefatigable." If the reverend gentleman was *present* to hear this puff, we hope he entered a public protest against it. We are happy to learn, that some ministers in this state have declined *making* a prayer in connection with the usual celebrations. To know that a devotional exercise of theirs was made the subject of a *toast*, would be exceedingly abhorrent to their feelings. The common celebrations of independence do more to promote irreligion and vice, than ministers can counteract by the labours of a year! We hope to see them generally standing free from all participation in the mischief.

Rec. & Tel.

Human society resembles an arch of stone; all would fall if one did not support another.

The cradle is large enough for the child; but the world cannot satisfy the man.

THE
Luminary.

Two Dollars per annum, in advance.

LEXINGTON:
WEDNESDAY, SEPT. 6, 1826.

REVIVAL IN DANVILLE.

We learn, that on last Sabbath, the Sacrament of the Lord's Supper was administered in the Presbyterian Church at Danville, Ky.; and that Fifty persons were admitted to the privileges of the Church on that occasion; upwards of twenty of whom received the ordinance of Baptism. Our informant states, that the whole number added to the church since the commencement of the revival is Eighty-five; and that the work appears at this time to be going on with more power, than at any previous period. The little cloud, we are happy to learn, has extended, and is spreading over the neighbouring congregations in Mercer, Lincoln and Garrard counties. May it continue to spread till it overshadows this whole land.

AMERICAN COLONIZATION SOCIETY.

Extract of a letter from the Treasurer of the American Colonization Society, to the Editor of the Western Luminary, dated

Washington, Aug. 18, 1826.

I have this day received from Henry Clay, Esq. the sum of sixty-three dollars, for collections for the American Colonization Society, in the following churches, viz:

In the first Presbyterian Church in Lexington, 25 68 3 4.
In M'Chord Church in Lexington, 28 18 3-4.
In the Bethel Church in Fayette County, 9 12 1-2.

RD. SMITH,
Treas. Col. Society.

CHOCTAW ACADEMY.

Extract of a letter from the Revd. THOMAS HENDERSON, superintendant of the Choctaw Academy, to the Editor of the Western Luminary, dated

Choctaw Academy,
Aug. 26th, 1826.

Sir,

Having had the pleasure of perusing your very useful and interesting paper, I thought it would not be altogether uninteraining to the public, to read an extract from a letter I received from one of the Choctaw Indians.

I herewith give it verbatim as it reads in the original copy, and you can use it as you may think most proper.

EXTRACT.

"*Choctaw Nation, &c.*

"Dear and Revd. Sir,

"The people of the nation are much pleased with the reports of your Choctaw Academy, and are flattering themselves that much good will be done for them through your generous and philanthrophic disposition; and the friendship of o hers who we hope will reach out a finger of sympathy towards us poor Choctaws, while in the hour of distress.—We are a helpless people, and have been long wandering in the paths of ignorance and superstitution: but I thank God and rejoice at the approaching light, and hope that a change for the better is at no remote period. When the wars that have been existing between us and other tribes will soon be at peace, and the weary Indian burying his bloody tomahawk, and the servile warhoop that has been the theme of our pride, will be changed into the praises of God, in the songs of Zion, and enlisting under the blood stained banners of Christ."

If you can find room in your paper, I will thank you to say to the public that on the first Tuesday and Wednesday in October, an examination and exhibition will take place at the Choctaw Academy, near the Blue Springs, Scott County, Ky.

Yours, very Respectfully,
THOS. HENDERSON.

For the Western Luminary.

GAMBLER REFORMED.

Until I was the age of twenty two I had no knowledge of cards, not knowing one card from another. Nor had I ever seen a billiard table. Removing about this time to a small town in Georgia, where Sabbath breaking and every species of gambling was practised I soon lost sight of the morality of the Lord's day, (which I had been taught to reverence, by pious instruction from childhood, but could now violate without remorse.) I commenced playing cards for pastime, but soon acquiring a pretty good knowledge of the game, I was induced to stake from ninepence to twenty five cents, merely to keep the game. This line of conduct was usually confined to the night. I soon found when their was money at stake, that I was led to cheat, lie, curse and swear, to hide dishonesty, which was eagerly practised on the opposite side. At various times we were led almost to blows, and would in the most profane manner swear that we would not play again with each other: but which would be renewed the succeeding night, when the same thing would be acted over.

About the same time, I commenced billiards *merely as a student*, but soon acquiring a knowledge of the game, I was led to risk a little *merely for the game's sake*. By this time I began to neglect my business, and when customers called, I was usually found at the billiard room.

I was blessed with a loving, tender, and affectionate wife, who by this time became alarmed at the prospects, would frequently send for me, which greatly irritated my pride, and produced great dissatisfaction; which led her, for peace sake, not to interfere with my sports.

At first, I was led to gamble only with those who were of a more moral character but soon all qualms in that respect vanished. I was now induced to play a match against two noted gamblers, one of whom was notorious, not only as a gambler, but for all manner of wickedness in the extreme; which match was won by myself and partner. The expense of the table was now to be played for, which fell on this noted character and myself to settle, which I gained with perfect ease; but as he was determined to bully me he asserted that the game was only one and one, instead of two and one. This led to much al ercation, and although all present gave it in my favour, he insisted that another game must be played, or I should receive a whipping. I prefered the former, and again succeeded. Now the Tiger was resolved to chastise me at all events for my success, and after many insults, and menaces, he quit the room. Until this time, I had no remorse of conscience for the course I had been pursuing. I now for the first time began to see the awful consequences of such wicked practices, and the wicked and ungodly companions with whom I was led to associate. Shame and confusion of face covered me, when I reflected on the pain already caused to my dear companion. I reflected on my former moral habits, and industry, which were almost now extinct. Conscience now aroused like an armed man; and although at this time I did not see my wicked course as a sin against the God of my life, yet ere I closed my eyes in sleep (for sleep had entirely fled for near one whole night) I resolved in the strength of my God, that from that time I would break off from such soul, body, estate, and character-destroyers, and with them every species of gaming; which resolution I have been enabled to keep for these thirty three years, greatly to the peace and comfort of myself and family.

Gambler, take warning from one, who was like you, on the brink of destruction. If you are a husband, do consider the great unhappiness and distress produced by your wickedness, towards a dear companion, and children dependent on you for subsistence. If not directly, yet indirectly, you are a murderer, and a thief. You know you must and will lie, and swear falsely, to gain your ends in play. You know how often you have called on the searcher of hearts, to witness your innocence, while you were practising the vilest cheatery on your deluded fellow gambler. You know it leads to drunkenness, and every species of uncleanness. For it is notorious, that gambling is always associated with houses of bad fame. A few steps more, and you end your days in disgrace, and infamy, to meet your kindred spirits, where you are to be mutual tormentors in that lake which burns with fire and brimstone.

YOUR FRIEND.

NATIONAL PREACHER.

Further extracts from Mr. Skinner's sermon on

THE UTILITY OF PRAYER.

A man may make his boast of having the ablest minister in the land, and of hearing habitually the most clear and pungent discourses that the human tongue hath ever pronounced; and yet the good of every sermon may be lost to that man, for want of the spirit of prayer in his hearing. For what though the seed be the best, and be sown with the greatest diligence, if it fall upon hard-beaten, or stony, or thorny ground! Now there is no other way of preparing the ground of the heart for the seed of the word, than prayer; and no other influence but that, which prayer draws down upon the soul, can make that seed vegetate and yield fruit. A church-going man, who is not also a man of prayer, has no better reason to expect spiritual benefit from the ordinances of grace, than a husbandman has to expect a harvest, who plants his grain and leaves his field an unfenced common. It is he who enters his closet before he comes to the house of God, and prays in secret, before he takes his place in the public assembly, and keeps still praying while the word is sounding powerfully in his ear, and forgets not another retreat to his private chamber after dismission from the courts of the Lord—this is the man, who grows, and thrives, as every one ought, under the ministrations of the word.

It does not appear, therefore, that we speak otherwise than soberly and truly, when we say, that prayer hath power with God. There is nothing in the word of God, nothing in His nature, nothing in His purposes, to discourage the hope of prevailing with Him by prayer. Far, infinitely far different is the fact. Hath the hungry child encouragement to hope he shall not ask his parent, in vain, for wholesome food? The most affectionate parent would sooner give such a child a stone for bread, or a scorpion for a fish, than the Father of mercies refuse His Holy Spirit to them that ask him. There is not in the universe a being, who, compared with God, hath any susceptibility to the influence of prayer. What emanations of love hath it drawn from His heart! What blessings of goodness from His hand! His mightiest acts have been achieved in answer to prayer. "What terrible judgments have been averted, what mighty armies conquered; nay more, the very course of nature changed—the sun himself arrested—by the power of prayer!"—Who can assign the limits of that power! Who can tell what influence prayer hath had on the government of God in this world! But since all the parts of

God's empire are united, its influence has travelled beyond earth's boundary, and is now exerting itself, and will exert itself for ever, on the far distant tracts of creation.

While I muse on this, Oh how refreshing and invigorating is the recollection, that at this present period, the smoke of the incense of prayer is rising up to heaven day and night from God's universal Church in the four quarters of the globe! Assuredly the time draws nigh of the restitution of all things. What wonders shall the arm of God presently achieve in the fulfilment of the desires of his saints. Away fly all obstructions to the universal spread of Christian truth. Away pass the infidels and scorners of the day to their own proper places, and the gospel of the kingdom becomes the glory of all nations, and earth resounds with, "Alleluia, Salvation!" Transporting scene! and yet is it not possible, that some man may hear all this, and, without gainsaying it, remain unapprised of his private concern in the blest contemplation! Let me put thee in mind, then, my brother, that the end of hearing is practice; and that thou wilt be but a despiser of divine counsel, if thy life henceforth be not a life of true prayer. It depends upon thy conduct concerning prayer, how it is to fare with thy soul for ever. It depends upon this, whether thou find in God a friend or an enemy; and of course, whether all things shall work together for thy good or thy ruin. It may not, indeed, depend upon thy praying, whether the ordinary fruits of the divine bounty shall be bestowed or not. God's sunshine and rain are given to the praying and the prayerless; and even blasphemers and atheists riot on His exhaustless beneficence. But prayer makes this difference—that while temporal blessings become as wings, with which a praying man soars to his eternal rest: they become as millstones about the necks of the prayerless, with which they will be sunk down in the deep of eternal despair! "I will curse your blessings," saith He who gave them—"yea, I have cursed them already, because ye lay it not to heart to give God the glory." Whether thou prayest or not, a smooth full tide of prosperity may float thee along for a season; but a storm is gathering; and soon the current will turn against thee; and if thou art not a man of prayer, the proud waters shall overwhelm thee, and thy prosperity be thy destruction.

Nor can I suppress the apprehension, that thine own soul will not be the only victim of thy negligence in this prime regard. Thou standest not separate and alone from all the rest of the sons of men; but sustainest towards them relations through which, of necessity, thou exertest some influence, hurtful or happy, on their eternal condition. Art thou one in authority? Thine inferiors regarding thee perhaps, not only as higher, but as more knowing than themselves, learn from thy prayerlessness, that to cast off fear and restrain prayer to God, is no crime, no disgrace, and of no ill consequence—Under which delusion thou art leading them on to the perdition of ungodly men.—Art thou a parent? Then thine doubtless is one of the families that call not on the name of the Lord; and from all the exalting influences of prayer thine offspring, by thy fault, are withheld. And will they not, by the same means, be also withheld from grace and the inheritance of life! Art thou a member of the Church! Thy remissness in prayer exerts a secret influence to make the courts of Zion desolate, and her ways to mourn; and to take out of their places or obscure the brightness of her golden candlesticks. Art thou a minister of God! Thousands may go away to wail forever in the prisons of darkness, because thou givest not thyself to the exercise of prayer. By that one neglect, thy thoughts are sensualized—thy discourses robbed of unction, thy walk before the saints made a snare and scandal, and all thy ministrations sadly marred and misdirected, if not utterly perverted. The prayerless man perisheth not alone in his iniquity.

A word, at parting, to the saints and faithful in Christ. Great, beloved brethren, and manifold are your privileges; but what I now would humbly call upon you to bear in constant remembrance, is the power which you, all impotent and helpless as you are in yourselves, can exert through prayer. The feeblest among you can chase a thousand—can put ten thousand to flight—can overcome the world—can elevate himself to higher honour than earth can give or appreciate. There is a kind of omnipotence in prayer; as having influence on Him who is Almighty. But why do I put you in mind of this? Not because I would have you inflate yourselves with pride; but because I remember that the spirit of prayer is altogether benevolent. Its power is unto the destruction of nothing but sin and its fruits. Its power hath the same scope and aim with that Glorious Being on whom it depends. Pure prayer's first accents are, "hallowed be thy name, thy kingdom come, thy will be done in earth as it is in heaven." Faithful brethren, men of prayer, men who have power with God, forget not, I beseech you, what, by means of prayer, you are capable of accomplishing. The world's conversion hath not yet been achieved. Means, with that great end in purpose, have been long in operation, and have recently been much increased. What those means are, you know; and their powerlessness independently of God's blessing, you also know. I remind you again of your privilege, as endued with the spirit of grace and supplication. For Zion's sake, then, hold not your peace, for Jerusalem's sake rest not, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

THE ELECTION.—Returns have been received from all the counties in the state except one, [which is not doubtful.] by which it appears that the Old Court have 56 and the New 44 votes in the House of Representatives.

Argus.

Sentence of death has been pronounced by the Judge of the Bourbon Circuit Court, on *Reuben Rankin*, for the murder of John Blake of Ohio. He is to be hung on the 3d day of October next.

A new trial has been granted in the same Circuit to *Charles*, a slave, found guilty of murder. *Reporter.*

EARTHQUAKE AT BOGOTA.

A letter from Bogota, under date of June, 18th furnishes the following account of the earthquake recently experienced there:

"We are all here in a state of great excitement and anxiety. Last night was the most awful one *I* ever passed We were sitting at whist as the clocks chimed a quarter to eleven: at that moment we were all sensible of the shock of an earthquake, not, however, violent enough to make any extraordinary impression, and we pursued our game. About two minutes elapsed, when we experienced a most awful repetition. The walls of the house were dreadfully agitated; our candles were overturned, chairs and tables thrown from one side of the room to the other—we could ourselves scarcely maintain our erect positions, and were so perfectly paralized that we never thought of getting out of the house; indeed, my own belief was, that the house must fall before we could possibly get out of it, and that it was, therefore, useless to move. The ceiling was coming down upon us in large flakes; and the fall of a large mirror at that moment, which we took to be part of the house, added to the alarm. It was, indeed, appalling; never, never, shall I forget it. It passed, having lasted forty minutes. We then went into the street, where crowds were on their knees, praying most fervently. A general rush was made for the square in which the palace is. There we found thousands collecting and collected. Women and men, just as they had jumped out of bed; with the addition of a blanket thrown around them—mothers, in the agony of grief and apprehension, clasping their children to their bosoms—fathers and brothers endeavouring to provide them with covering—groups of females in every direction, calling each other's names to be assured that all were safe. Dismay and despair were general. No one would return home, and thousands passed the whole night in the square.

Three o'clock, P. M.—I have just returned from making a round of the town, to observe the extent of damages. Several houses are thrown entirely down—many are rent asunder from the top to the bottom. The Cathedral, a splendid edifice, has one of its wings rent from the base to the tower. Scarcely a house in the city is without injury. Mine has every one of its principal walls split in several places—dining room in ruins—the partition of my bed room has fallen in, and had I been in bed, should have been at least severely bruised. A severer shock has not been felt here until now, since the year 1805. And six years ago, it is said, there was a slight one, but no injury was done It appears miraculous that only three lives have been lost. Many who are here, and were at Caraccas during the great earthquake there, say that this shock was much more severe; but the houses being better built here, the injury has been less.

Half past five.—I have been taking another survey, and was surprised to find that hundreds of families are sending beds and bedding into the plain, and erecting booths there for the night. All fear another shock.

19th. 12 o'clock—noon.—The night has passed quietly, and the alarm is subsiding."

Commodore Porter.—A letter received in Norfolk, dated Vera, 22d June, asserts positively, that Com. Porter has accepted the appointment of Captain de Navoi, (Captain of a 74 gun ship) with a priority of date, and is in effect, *Commander in chief* of the whole Mexican Navy.

Erie, Pa.—Thirty years ago, the site of this village was a wilderness, and the path of the Indian the only guide for the daring traveller. Now it has upwards of a thousand inhabitants, and the road leading to Buffalo, Cleaveland, and Pittsburgh, the three great points of intercourse, equal to any in the western part of the Union. From these three places we have *twenty-seven* arrivals of stages every week; all which remain here over night.

A Canal, uniting the waters of Lake Ontario with the Burlington lake, in Upper Canada, was opened on the 1st of August. The Governor and Canal Commissioners passed through in a barge, followed by two schooners.

Bishop Gregore has lately published in Paris, a pamphlet which is said to be ingenious and interesting. He is a friend to the people of colour—and advocates the abolition of slavery. He says the Pope condemned the slave trade 200 years ago.

DIED,

In Jessamine County, on the 22d ult. Mrs. ELIZABETH CROCKET, consort of Col. Joseph Crocket, in the 73d year of her age. ☞ An obituary notice of Mrs. Crocket will be inserted in the next No. of the Western Luminary

On Thursday morning last *Mrs. Eliza Holt*, consort of Doctor David Holt of Fayette county, and daughter of the late Dr. A Todd of Paris.

At his residence in Scott county, on the 31st of August 1826 the *Rev John H. Ficklin*, in the 56th year of his age.

At Hopkinsville, *Robert P. Henry, Esq* Member of Congress.

In Bowling Green, Major Armistead Morehead, Cashier of the Branch Bank of the Commonwealth at that place.

In Wayne township, Penn on the 4th July, WILLIAM ROSS, aged *one hundred and nine years.*—He served as a soldier in Braddock's army in 1755, and was wounded in that General's defeat by the French and Indians. He also served as a soldier in the Revolution war.

In Limestone county, S. C. widow PHOEBE JOHNSON, in the 114th year of her age. She was a native of the Island of Bermuda. Her husband was one of the first settlers of Georgia under Governor Oglethorpe.

From the N. Y. Rel. Chron.

SOCIETY FOR THE EDUCATION OF AFRICAN YOUTH.

The Trustees of the African Education Society met at the lecture room of the first Presbyterian Church in Newark, on Monday the 7th August. The following gentlemen attended, on special invitation of the Board, to furnish the aid of their counsels on this interesting subject.

The Rev'd Dr. Milnor, of New-York; Rev'd Messrs. E. W. Baldwin, of do. Chester Wright, of Montpelier, Vermont; Bacon, of New Haven; Dewey, of Sheffield, Mass; Woolsey, of New York; Gurley, of Washington city; Fisher, of Paterson, N. Y; Hay of Newark, N. J.—Capt. R. F. Stockton, Princeton, do, Archer Gifford, Esqr of Newark

The following gentlemen, composing the Board of Trustees, also attended: Rev'd Dr Bilyer, Rev'd Messrs. Hamilton, Russell, Judd—Benjamin Lear, Joseph C. Hornblower, Theodore Frelinghuysen, Esqrs.

After a free interchange of views and feelings, and a full discussion of the important matters suggested by the occasion, it was unanimously resolved, That it be recommended to the Trustees to establish a school, to be called "The Koscuisko School," for the education of free coloured youth in the United States, and that immediate measures be taken to raise funds for this object, to an amount at least equal to the Koscuisko fund. Why the name of Koscuisko was introduced, a brief statement will explain. The distinguished champion of civil liberty, on his last visit to the United States, left in the hands of his friend and compeer, Thomas Jefferson, his last will and testament, of which Mr. Jefferson was appointed the Executor. By this will, he gave to Mr. Jefferson a fund, the available amount of which, at this time, will be about $13,000, to be employed in liberating enslaved Africans, and bestowing upon them such an education "as (to use his own words) would make them better fathers, better mothers, better sons, and better daughters." The illustrious and lamented Executor, in his life time, entrusted the management and application of this sacred fund, to Benjamin L. Lear, Esqr. of Washington City, and one of the board of Trustees; and we are authorized to state, that the appropriation of the fund, upon the principles recommended at the above meeting, and adopted by the Trustees, received the decided approbation of Mr. Jefferson.

The Trustees have resolved to establish this school in the vicinity of Newark, to give it the name of the Koscuisko School, and endeavour to raise the sum of $13,000 in addition to the fund in the hand of Mr. Lear. And they cherish the hope, that a cause which Koscuisko munificently befriended, and Jefferson cordially approved, will address its claims with effect to the heart of every Christian, Patriot, and Philanthropist. They confidently trust, that the collected funds of benevolence, from this great, happy, and prosperous people, will not fall behind the free-will offering of a single Polander.

WYANDOT MISSION.

At a late missionary meeting in Philadelphia, the Rev. Mr. Finley, gave the following account of the state of this mission:

He stated the condition of the Tribe before the gospel was first introduced among them: how they were under the dominion of their conjurers, witches, prophets, &c.; that many had been put to death as witches under slight pretences, before his going among them, and one subsequently to his being stationed there. That now the character and condition of the nation have changed. They have in general embraced religion, become civilized, industrious, honest, sober and hospitable; that they have their houses, barns, flocks, herds, and all the comforts which their situation affords, that they have, at the mission school, 70 children, who are clothed, instructed and supported at their expense; that the tribe have their preachers, exhorters and class leaders; that they have abandoned their Indian habits nearly altogether; that drunkenness, which had been so general and injurious to them before, was little known at the present time; there was too much piety and happiness, for them to be able to stand it.

In the concluding part of Mr. Finley's remarks, he related one or two very interesting anecdotes, to show the progress of the revival, and the depth of solid piety among the Wyandots. In one of his tours he took with him an Indian youth of zeal and piety. On setting out, he told him, it was possible, when he got among sinful or wicked company, that he might forget his God, and again betake himself to the paths of folly and sin; but, said he—calling him by his name—I would rather preach your funeral sermon, than see you depart from the paths of piety. They proceeded, and in their tour, came to the house of a very wealthy merchant, where they remained for some time. The merchant had two or three clerks, who were destitute of piety or even seriousness. Into the room with these clerks, the Indian boy was put to sleep. Before retiring to bed, he knelt down to pray. The others began their frolic with a design to disturb if not torment him, but he heeded them not. This continued for some time; at length, one night when they were become so bad as to worry him very much, the youth remonstrated, pointed out the folly and wickedness of their conduct, and concluded by saying that they were really worse than any Indian in all the Wyandot tribe in upper Sandusky, observing that Indians would be ashamed of such conduct, as they had more common sense, virtue and piety. This appeal came home, with keen conviction, to the hearts of the young men. The effect was deep and lasting, and they are now, through that reproof, the subjects of awakening and justifying grace through faith in Jesus Christ.—*Phil. Rel. Mes.*

JESUITS IN FRANCE.

Extract of a letter from a gentleman of Baltimore, dated Havre, France, June 3d.

"There has been some little commotion amongst the people in France on account of some religious men who are preaching in different towns under the title of Misionaries, but the people say they are betrayers, paving the road for the introduction of the Inquisition. Their religion differs not from the established religion here, and they are protected by the Government, without which they dare not appear in public.—Whilst I was in Rouen, these preachers made their appearance in that place, and were only able to preach by having a strong military guard around the churches, while the streets were patroled by Cavalry and Infantry in numerous squads. This to me was a novel sight, but I was not able to see the whole of it, as it was both necessary and prudent to retire to the hotel as soon as night set in, as there was considerable rioting among the citizens and soldiers, for two or three nights, notwithstanding all the precaution taken to prevent it. On the night of the first riot, the ministers barely escaped with their lives, as the people assailed them and the military with stones, bottles, and other dangerous missiles. Many of the military were injured by the citizens throwing vitriol upon them from the windows, which proved to be very annoying by burning them and the horses. It seems to me the French nation are quite ripe for an insurrection, but I may be mistaken—at all events, they appear to be far from contented with their present condition."—*Balt. Pat.*

YALE COLLEGE—There are 13 living graduates of this Institution, who left College more than sixty years since. *Con. Journal,*

ANECDOTE.

A HASTY TEMPER CURED.

A little girl, who was very fond of reading, once met with a story of a person, who used, when about to get in a passion, to repeat all the letters of the alphabet; and was thus kept from giving vent to angry words. For by the time thus gained for reflection, the passion was cooled. This little girl was very glad, when she read of a cure for passion; for she knew that it was wrong, and made her unhappy herself, as well as those around her. She had never yet been able to overcome her evil tempers. She did not then know that she could not by her own strength root any evil out of her heart; neither did she consider that if ever she were able to refrain from saying unkind things, yet if she felt them, it was sinful in the sight of God, who looks upon the heart. But though she did not know the way to be good, she had a desire to be so; which was given to her by Him, "from whom cometh every good and perfect gift." When, however, she came to try the cure for passion, which the story told of, it did not answer. In the moment of anger, she had not patience to repeat the alphabet, and therefore she never got any good by it. It pleased God, afterwards, to show her the right and the only way of overcoming a bad temper. He taught her, that evil tempers proceeded out of an evil heart; and that before the temper can be made good, the heart must be changed. This she could not do for herself; but she prayed to God to create in her a clean heart, and to renew a right spirit within her; and the Lord heard her prayers for the sake of what Jesus had done and suffered for her. He graciously bestowed upon her "a new heart," inclined to love and obey him. He is always ready to bless little children, and to do them good, and he alone can make them good. "Come unto Him then, all ye that are weary" of your evil tempers, "and heavy laden" with your sins; "and He will give you rest."—*Phil. Rec*

Strong sense of shame.—Robert A. the foreman to a respectable nursery-man at some distance from town, who had lived with his employers ten years, and borne a good character, on Saturday se'nnight applying for his wages, claimed pay for a man up to that day, although he had discharged him some days before. His master said, looking him steadily in the face, "Robert, do you want to cheat me by asking wages for a man that you yourself discharged eight days ago?" He had no sooner said this, than the miserable conscience-stricken man's blood forsook his face, as if he had

been stabbed to the heart. When his master saw him so much affected, he told him that he should not discharge him, that he might still labour as he had done, but that, after such a manifestly dishonest attempt, his character, and the confidence in it, were gone forever. On Monday, Robert made his appearance, but was utterly an altered man. The agitation of his mind had reduced his body to the feebleness of an infant's. He took his spade and tried to use it, but in vain, and it was with difficulty that he reached his home. He went to bed immediately, medical aid was procured, but to no purpose, and the poor fellow sunk under the sense of his degradation, and expired on Wednesday forenoon. His neighbour, who attended him, says, that a short time before he died, he declared that the agony consequent on the loss of his character as an honest man, which he had for so many years maintained, was the sole cause of his death.—*Eng. pap.*

Luther Martin.—The death of this distinguished jurist has lately been announced in the papers. Col. Burr obtained, two or three years ago, some fifty or sixty thousand dollars, if we recollect rightly, in an action which had been long pending in the courts of New York. This restored him to pecuniary independence, and took from the accumulated weight of his sufferings, that of poverty; He resides in New York, and for the last year or two has furnished a resting place and home for his former friend, who has recently deceased at the age of eighty-two years. Mr Martin was a native of Maryland, was a member of the convention which formed the constitution of the United States, and for a period, was one of the most eloquent and eminent advocates in the country. He defended Col. Burr on his trial at Richmond, Va. for high treason, and it was in gratitude probably, for his grand effort on that occasion, that Burr provided him an asylum in the season of his decrepitude and poverty.—*Taunton R.*

From the New York Observer.

The venerable John Jay is now the only survivor of the sixty four members of the patriotic and high minded Congress which convened at Philadelphia shortly after the commencement of hostilities at Lexington, on the 19th of April, 1775,—organized the resistance of the colonies with arms against the mother country,—formed a continental army, and appointed George Washington Commander in chief. On the 23d of June, 1775, Mr. Jay was chosen one of a committee of five with Mr. Franklin, Mr. Livingston, Mr. Rutledge and Mr. Johnson, "to draw up a declaration to be published by General Washington upon his arrival at the camp before Boston." This highly important and celebrated State Paper, entitled "A Declaration by the Representatives of the United Colonies of North America now met in Congress at Philadelphia, setting forth the causes and necessity of their taking up arms," was immediately after published and circulated at home and abroad.

Anecdote of John Adams.—The late President Adams was a member of Brattle-street Church in Boston. When the present house was finished in 1774, he chose a pew (being No. 96.) the committee sent him word, that the sight of the pulpit from that pew was obstructed by a large pillar intervening—and perhaps he would select another. He returned this laconic answer, "Gentlemen, I thank you for your suggestion, but I remember *that faith cometh by hearing.*"

From the Philadelphia Recorder.

Mr. Editor,—I read in a paper this week, that on last Sabbath 500 persons arrived at Chester in a Steam-Boat. Would it not be well to publish along with that account the Fourth Commandment! Might not that commandment with propriety be placed on the corners of our streets along side of the advertisements of Sabbath excursions? The word of the Lord, I know, is despised. The word of man is most powerful of the two, at the present moment. When, however, wrath comes to the uttermost, because of increasing breaches of God's law, conscience may confess that the word of the Lord is not to be despised with impunity.

Oaths.—At the recent cession of Malacca to this country, among the ceremonies which took place on the occasion, was the administration of the oaths of allegiance which displayed a singular diversity of sects and nations. The chief of the Chinese settlers approached an altar with a living cock in his arms, and, having gone thro' a series of prayers proceeded to cut its throat, and make a libation with its blood, hoping that his own might, in like manner, be poured out should he ever be wanting in fidelity to his new sovereign. The leader of some Hindoos, who had been naturalized for many generations in Malacca, reverentially approaching the commissioner, swore by the veracity of the priest—by the horse, the elephant, the arms, the accoutrements of the soldier, and by the merchandise of the trader, that he and his followers would be faithful; and imprecated the direst curses on the head of the mechanic and servile man who should break the compact. The superior Nalayan, being a Mohammedan, swore by "one God and Mahomet his prophet," sealing his oath on his Koran. Next came various Christian denominations, who, by the simplicity of their modes of abjuration furnished a remarkable contrast to the rites of paganism.

[*London Chr. Obs.*

The Baptist General Convention, at their late meeting in N. York, unanimously voted to remove the seat of their operations from Washington to Boston Subsequently, their board of Missions requested their Corresponding Secretary, the Rev. Lucius Bolles D. D. of Salem, Mass. to devote his whole time to the cause of missions. His people at Salem, though strongly attached to their pastor, have given their unanimous consent that he should accept the appointment.

The Baptist Convention of the state of Rhode Island, has voted, to recommend the formation of a State Tract Society, to be auxiliary to the American Tract Society at New York.

Episcopal Convention of Ohio.—This diocese rises in importance every year, and it must be a matter of gratification to every friend of religion to observe the successful prosecution of plans for the advancement of the Redeemer's kingdom in that important section of the country. The Convention was held in the town of Columbus, on the 7th and 8th of June, and consisted of the Bishop, 6 Clergymen, and 27 Lay Delegates. At the opening of the Convention, Messrs. C. P. Bronson and W. Sparrow, were admitted to the order of Deacons.—From a table in the appendix to the Journal, we make the following summary. Families 598—communicants 768—baptisms 220—catechumens 155—Sabbath schools 120. On Sabbath, June 11th, in Worthington, Mr. Gideon M'Millan was admitted to the Order of Deacon, and the Rev. Wm. Sparrow, Deacon, to that of Priest; the former presented by the Rev. J. Hall, the latter by the Rev. Intrepid Morse.

Phil. Rec.

African Mission.—Rev. Dr. Bolles has received a letter from Rev Lott Carey, colored preacher at Monrovia, dated April 24, 1826. Mr. Carey expects to visit the United States next spring. A new Meeting House, ceiled, 30 feet by 20, was dedicated in October last. The native schools proceed under hopeful circumstances The Agent of government, with assisting forces, has released 180 captured Africans from chains, since the first of October. "The native born sons of Ham" are often present at the meetings, and they "begin to learn to read, and sing the praises of God." *Ib.*

Female Education in India.—Mrs. Colman, the interesting lady formerly wife of the missionary, is happily and successfully employed in the instruction of Hindoo females. A letter from her, dated February 11, 1826, incloses a printed document furnishing very satisfactory evidence of their progress in reading, writing, arithmetic, geography, &c.

Ch. Watchman.

American Board of Commissioners.—The Missionary Herald for August, acknowledges the receipt of $4,543, 68, in donations and collections to the American Board of Commissioners for Foreign Missions, from June 21st, to July 20th, exclusive of legacies, clothing, &c.

Charitable Bequest.—The late David W. Childs, Esq. of Utica, N Y counseller at law, among other liberal provisions in his will, bequeathed to the Theological Seminary at Auburn $500; to the Western Education Society, $500; to the American Bible Society, $500; and to the Utica Sabbath School Society, $250.

Shocking Effects of Intemperance.—An instance of the horrid effects of this beastly sin, has recently occurred in this county. We are informed that on Thursday last, a man named Walter Downs, an habitual drunkard, residing in Peterboro, went to his house in a state of partial inebriation A little child whose breath he had already poisoned by frequently feeding it with intoxicating liquor, approached him crying for whiskey. The monster, under a pretence of curing an appetite which his inhuman hand had created and cherished, administered nearly a pint of the liquor, from the effects of which the child never recovered, but died in the course of the following day, and even before the father was sufficiently recovered from intoxication, to realize the fatal effect of his crime. A coroner's jury reported that the death of the child was occasioned by whiskey administered by its father.

The examination of the father took place on Saturday, when he was committed to prison, to have his trial for man-slaughter.

Cazenovia Monitor.

Work on Mexico.—The Rev. Mr. Flint, the author of a late interesting publication, entitled "Ten years residence in the Valley of the Mississippi," is engaged in preparing for the press, a work on Mexico.

POETRY.

THE FLOWER OF LEBANON.

In Lebanon the flow'ret bloomed,
With native charms arrayed;
The skies of Eden lent it hue,
And Ascalon the shade.
The breeze of Sharon o'er it sighed,
It wept in evening's shower,
The sunbeam woke with Hermon's dew
Impearled the beauteous flower.

How proudly rose its graceful stem,
Like Shemi's clustering vine;
Queen of Engeddi's pleasant vale—
Fair flower of Palestine!
Whither has now its beauty flown;
oh! where the rich perfume!
Why should the lovely flow'ret fade,
Why dies its early bloom!

The prophet Lord, beholds no more,
The flower, its sweets disclose—
The maids of Syria pass away,
They shun the drooping rose.
Return, ye genial suns, return—
Ye dews of heaven revive;
Breathe oh ye zephyrs, on this stem,
And bid the flow'ret live!

LIFE DEATH, AND ETERNITY.

A shadow moving by one's side,
That would a substance seem,
That is, yet is not—though descried—
Like skies beneath the stream:
A tree that's ever in the bloom,
Whose fruit is never ripe;
A wish for joys that never come,—
Such are the hopes of LIFE.

A dark, inevitable night,
A blank that will remain:
A waiting for the morning light,
When waiting is in vain:
A gulf where pathway never led
To show the depth beneath;
A thing we know not, yet we dread,—
That dreaded thing is DEATH.

The vaulted void of purple sky
That every where extends,
That stretches from the dazzled eye,
In space that never ends:
A morning, whose uprisen sun
No setting e'er shall see:
A day that comes without a noon,—
Such is ETERNITY.

OPERATIONS OF THE SPIRIT.

The wind is invisible, and superior to our control We know nothing of its existence and operations, but by its effects. We see the clouds driven by its force; we hear it sighing among the leaves of the forest; we feel its refreshing coolness. Sometimes it seems to be suspended; and we should almost doubt of its existence, if we did not perceive the thistle's down to be floating down gently along its current. It is so with the operations of the spirit of God upon the soul of man. We know its presence by its effects. We are told, that, "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." When we feel these holy motions, we may be sure that the Spirit of God is breathing upon our hearts. And even when the corrupting pleasures and occupations of the world have deadened its influence and all that is holy seems to be expiring in the soul, there may still be some gentle, undulating motion, some solitary and some slight act of goodness, which will show, that the divine principle of life is not wholly spent, that the sinner may yet revive, and be saved from everlasting death.

HARMONY IN FAMILIES

Impartially tends greatly to promote harmony in families. Hence the necessity of parents not manifesting any partiality to one or more of their children. In the favoured child, it lays the foundation for pride and self importance, and in the neglected one, it raises indignation if not hatred; whatever may be the motives assigned for the partiality, parents must answer to the Judge of all the earth, for the sorrows and evils it produces

Harmony in a family will be greatly interrupted should the father and mother pursue different systems in the management of their children. It is therefore highly necessary that they adopt a similar plan; otherwise one or the other of them, and perhaps both, will lose the esteem of their children; obedience to either is not to be expected, or the probability is, that bad habits, and incorrect principle will be established.

In order to promote love and harmony among children, one should not be allowed to domineer over or tease another Nor ought one to be praised at the expense of another. No envious comparisons must be drawn Children should not be allowed to scoff at one who happens to be an offender. This practice destroys affection, and gives rise to resentment and retaliation. They should be taught to feel for one another when in disgrace, and not be prohibited from interceding.

CHALMERS AND ROWLAND HILL.

Soon after the promulgation of Dr. Chalmer's fame, he preached in London on a public occasion, in Rowland Hill's Chapel. His audience was numerous and principally of the higher circles. Upwards of one hundred clergyman were present, to whom the front seats in the gallery were appropriated In the midst of these sat Mr. Hill himself, in a state of great anxiety, arising from his hope and fearful that he should not succeed before an audience so refined and critical. The Doctor, as usual began in his low, monotonous tone, and his broad provincial dialect was visibly disagreeable to the delicate ears of his metropolitan audience Poor Mr. Hill was now upon the rack; but the man of God having thrown his chain around the audience, took an unguarded moment to touch it with the electric fluid of his oratory; and in a moment every heart began to throb and every eye to fill. Knowing well how to take advantage of this bold stroke, he continued to ascend; and so majestic and rapid was his flight, that in a few minutes he attained an eminence so high, that every imagination was enraptured. The rapid change from depression to joy which Mr. Hill experienced, was too much for him to bear. He felt so bewildered and intoxicated with joy, that unconsciously he started up from his seat, and before his brethren could interfere, he struck the front of the gallery with clenched fist, and roared out with a stentorian voice—"Well done, Chalmers."

Ministerial Studies—Dr. Scott, author of the commentary on the Scriptures, in one of his letters to a young minister, says, "Of all kinds of learning, none seems more important than an accurate knowledge of the two languages which the Lord has honoured by giving to them his sacred Oracles. As to mathematics, they doubtless have their use; but a moderate proficiency in them is enough for your purpose I must own, I feel, in my best moments, that I had rather be the author of the "Discourses on Repentance," than of Sir Isaac Newton's Principia;—for the salvation of one soul gives joy in heaven, but we read not that angels notice philosophical discourses."

Another laudable example.—At the late meeting of the Rutland County Bible Society in Vermont, measures were taken to ascertain the number of families in the county destitute of the bible; and the society resolved that within six months from the time of the meeting, every family destitute of a copy, should be furnished with this blessed volume.—*Waterville Int.*

Early Progress.—On Monday last, four lads, from 10 to 15 years of age, were examined on the charge of being *Common Drunkards*, and *Vagabonds!* The case was clearly proved. Three of them were sentenced to the House of Correction for four months, and one for six months.
Boston Cou.

PLANING MACHINE.—The Raleigh Register states that Herman Allen of Randolph, has constructed a Planing Machine which will perform the labour of twenty men with hand planes. The machine is to be put in operation by horse or water power, and the cost will be but trifling.

THE CURE FOR WORMS.

As considerable excitement has been created in several sections of the Union, from the publication made in this paper of the 13th ult. relative to the important discovery made by Mr. Aaron Hannum, for the expulsion of worms, and in consequence of which we have been solicited to give more particulars through the medium of the above letter as well as by public journals, we shall endeavour to satisfy the public excitement, not only from verbal information, but from ocular demonstration, as to the powerful efficacy of the Cedar Apple upon those within our knowledge who have taken it, as well as the impossibility of its doing any injury to those who may eat the apple.

1st. The apple or knot is to be found upon the *Red Cedar;* the white cedar tree is not to be found, we believe, in this country.

2nd. The apple bears no resemblance in shape, size, or any similarity, to the Cedar berry. The apple is a sort of excrescence, and which is to be found at all seasons of the year, on the small boughs or twigs of the cedar tree, "varying in size from the hazel to that of the black walnut," bearing a strong resemblance to a nitted potatoe. The apple which is of last year's growth, and perfectly dried, does not look like the orchard apple, and is not so bitter as those of this year's growth; but as a medicine, they possess the same virtue as those that are green, and can be grated or pounded fine, and taken in molasses.

3d. The apple, which contains some moisture, can be eaten like any other fruit. The quantity Mr. H. recommends, just as they come from the tree, is one for every year that the child is old, and to be taken nine mornings in succession, fasting.

From our own experience of the efficacy of the Cedar Apple, we should say that a much less quantity would do. However, the apple is perfectly innocent and any quantity may be eaten without being attended with any bad effects. To prove that a small portion will answer, we will cite a case. A lad 18 years of age, belonging to this office, eat a piece of last year's apple about the size of a *pea* and in 24 hours afterwards, no less than *twenty-four worms* were expelled—and another case in the neighbourhood, of a child 17 months old, who eat about half an apple, and one hundred were expelled; and we are happy to say, that in no instance have we heard as yet, that the remedy has failed in having the desired effect.—*Penn. Upland Union.*

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